

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
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PRAYER INTENTIONS

P. H. S.: Rev. Dn. Jos. Daratony. Mich. Abda. Marie Barron.
Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buck-
ley. Chris Carey. John Coury. Maryann Nappi Donahue. Car-
ol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara
Gomez. Niko Mayashairo. Mary McNeilly. Jos. Ed. Bartnicki.
Sue Solsman. SusVieselmeyer. Dean & Sherry Yockey.

MEMORY ETERNAL: ✱Rev. Char. Aboody. ✱Rev. Mich. Jol-
ly. ✱Rev. Jos. Francavilla. ✱Rev. Theo. Leonarczyk ✱Rev. Frank
Milienewicz ✱Dn. John Karam. ✱Marie Abda. ✱Charlotte &
James Abda. ✱Marie Abda. ✱Nancy Abda. ✱Janice Assaf. ✱
Thalia Assaf ✱Paul Bauman. ✱A.J. Bolus. ✱Jos. Bolus. ✱Gary
Bolos. ✱Nich. Cianci. ✱Patricia Cimakosky. ✱Ann Coury. ✱
Mary Sue Betress. ✱Cecilia Davidson ✱Margt. Dillenburg ✱Eric
Jolly. ✱Jos. King ✱Blakely Landell. ✱Elaine Manuele. ✱Frank
Milewski, Sr. ✱Frank Milewski, Jr. ✱Mary L. Mooty. ✱Karen
Murray. ✱Marie Patchoski. ✱Anth. Simon. ✱Bill Simon. ✱Ruth
Sirgany. ✱Mary A. Walsh. ✱Gen. Zaydon

CLERGY:

Rev. Christopher Manuele, Presbyter

DIVINE SERVICES:

Tuesday :

Compline 0:00 P.M

Saturday:

Great Vespers: 3:15 P.M

Sunday:

Orthros 9:00 A.M.

Divine Liturgy: 10:00 A.M.

Holy Days:

Eve: Great Vespers: 5:30 P.M.

Day: Divine Liturgy ... 5:30 P.M

HOLY MYSTERY OF CONFESSION:

Before Vespers at 3:00 P.M.; following
any service; or by appointment.

HOLY ANOINTING OF THE SICK:

Following services /call the Rectory.

HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

SUNDAY OF THE SAMARITAN WOMAN



Icon of the Samaritan Woman

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

07 MAY 2023 ♦ TONE 04 EOTHINON 04 † FIFTH SUNDAY OF HOLY PASCHA / SAMARITAN WOMAN SUNDAY

GREAT DOXOLOGY:

ANTIPHONS: Pascha

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

In the assemblies bless God, the Lord, from Israel’s wellsprings.

APOLYTIKIA:

Resurrection (Tone 4)

Mid-Pentecost

At the middle point of this festive season, give my thirsty soul to drink from the waters of true worship, for You called out to all men and said: “Whoever is thirsty, let Him come to me and drink.” O Christ God, fountain of Life, glory to You!

St. Joseph the Betrothed

KONDAKION: Pascha

TRISAGION:

PROKIMENON: (Tone 4) Ps. 103: 24, 1

EPISTLE:

In those days when the disciples were dispersed by the persecution that had broken out over Stephen, they went all the way to Phoenicia and Cyprus and Antioch, speaking the word to none but the Jews. But some of them were Cypriots and Cyreneans, and as they reached Antioch, they were speaking to the Greeks, announcing the Good News of the Lord Jesus. And the Lord’s hand was with them, and a great number believed and turned to the Lord. And word concerning them came to the ears of the church in Jerusalem and they sent Barnabas as far as Antioch. And when he got there and saw the grace of God, he rejoiced and encouraged them all to stay in the Lord with steadfast hearts: for he was a good man, and full of the Holy Spirit and of faith. And a great multitude was added to the Lord. And Barnabas traveled to Tarsus, looking for Saul, and when he found him, he brought him back to Antioch. And it happened that for a whole year they took part in the church meetings and taught a large number of people, and it was in Antioch that the disciples were first called “Christians.” Now in those days some profits from Jerusalem came down to Antioch, and one of them named Agabus got up and revealed through the Spirit that a dire famine was threatening the whole world — and it occurred during the reign of Emperor Claudius. And so, the disciples decided to send relief to the brethren living in Judea — each one as much as he could afford — and this they did, sending it to the presbyters by the hands of Barnabas and Saul.

ALLELUIA: Tone 4 (Ps. 44:5, 8)

String your bow, go forth, reign for the sake of truth, meekness and righteousness,
and your right hand shall lead you wonderfully.

You loved righteousness and hated iniquity:

therefore God, your God, anointed you with the oil of joy above your companions.

GOSPEL:

At that time Jesus came to a town of Samaria called Sichar, near the field that Jacob gave to his son Joseph. Now Jacob’s well was there. Jesus therefore, wearied as he was from the journey, was sitting at the well. It was about the sixth hour. There came a Samaritan woman to draw water. Jesus said to her, “Give me to drink,” for his disciples had gone away into the town to buy food. The Samaritan woman therefore said to him, “How is it that you, although you are a Jew, ask drink of me, who am a Samaritan woman?” For Jews do not associate with Samaritans. Jesus answered and said to her, “If you only knew the gift of God, and who it is who says to you, ‘Give me to drink,’ you perhaps would have asked of him, and he would have given you living water.” The woman said to him, “Sir, you have no pail, and the well is deep. Where can you get living water from? Are you greater than our father Jacob who gave us the well, and drank from it, himself, and his sons, and his flocks?” In answer Jesus said to her, “Everyone who drinks of this water will thirst again. He, however, who drinks of the water I will give him shall never thirst; but the water I will give him shall become in him a fountain of water, springing up unto life everlasting.

Liturgy Book p. 17

Liturgy Book p. 180

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 180

Liturgy Book p. 38

Liturgy Book p. 42

Handout

Liturgy Book p. 47

Liturgy Book p. 181

Liturgy Book p. 23

Liturgy Book p. 57

Acts of the Apostle 11:19-30

Liturgy Book p. 62

St. John 5:1-15

Day 2 – “*The next day* John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!” (Jn 1:29)

Day 3 - “Again, *the next day*, John stood with two of his disciples. And looking at Jesus as He walked, he said, “Behold the Lamb of God!” (Jn 1:35, 36)

Day 4 – “*The following day* Jesus wanted to go to Galilee, and He found Philip... ” (Jn 1:43) Day 7 – “*On the third day [after that] there was a wedding in Cana... ”* (Jn 2:1). *The seventh day ends with “...and His disciples believed in Him”* (Jn 2:11). This “seventh day” is blessed by the foundation of the Church.

Christ in the Gospel of John

The synoptic Gospels (Matthew, Mark and Luke) portray the identity of Christ as Messiah and Son of God as perceived only gradually by His closest followers and hidden from people in general. John, the last Gospel written, reveals how the first-century Church’s view of Jesus had developed. Its first verses depict Christ as the eternal Word of God (the Logos), through whom all creation was made, to be incarnate in Jesus of Nazareth. “*And the Word became flesh and dwelt among us, and we beheld His glory... ”* (Jn 1:14). Titles like Son of David could be applied to a prophet; only a divinity could be called Logos.

Other expressions in John which describe Jesus as more than a man are the Bread from heaven (see Jn 6 22-60), the Light (Jn 1:9), the Good Shepherd (Jn 10:1-16), and the Way, the Truth and the Life (Jn 14:6). In John Jesus affirms His unity with the Father – “*I and the Father are one*” (Jn 10:30) – and the reality of His union with us: “*I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit*” (Jn 15.5). This Gospel thus witnesses to the faith of the first-century Church to the humanity and divinity of Jesus.

What Do We Know about John?

All the Gospels describe the apostle John as a son of Zebedee, as a brother of James and as one of Jesus’ closest companions. There is little further personal information about him in the Scriptures. How, then do we know that John wrote this Gospel?

After describing a scene involving Jesus, Peter and John we are told about John that: “This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true” (Jn 21:24). This editor or scribe thus affirms John as the author of the reminiscences recorded in the Gospel. The earliest testimonies, from the second century, attributes the Gospel to “John, one of the apostles of Christ” (St Justin the Philosopher, *Dialogue with Trypho*) and “a disciple of the Lord” (St Irenaeus of Lyons, *Adversus Haereses*). While many have challenged this attribution, no one has convincingly disproved it.

Because of the theological depth of this Gospel St John has come to be known as “the Theologian,” referring to his personal experience of the vision of God reflected in his writings. The scribe is traditionally identified as Prochoros, one of the first seven deacons, who became John’s companion in Ephesus and accompanied him in his exile to the island of Patmos. He is thought to have recorded John’s memoirs (the Gospel) and the Book of Revelation.

May 8 – Feast of St John the Theologian

St John’s repose is commemorated in the Byzantine Churches on September 26. He was buried near Ephesus and for about 1000 years, pilgrims would visit this grave on May 8 when a fine ash dust, which believers called “manna,” would rise from the site. The sick to which it was applied were healed. A feast of St John is still kept on this date as a result. In the sixth century a large basilica was built over his grave. The shrine became a mosque in 1330 and was razed by Tamerlane’s Mongol army in 1402.

MAY 8: THE HOLY APOSTLE JOHN, THE THEOLOGION

IN THE BYZANTINE CHURCHES the Gospel according to John is read daily at the Divine Liturgy from Pascha to Pentecost. John has been called the most fully Paschal Gospel in the New Testament because the themes which it highlights are especially apropos of the mysteries celebrated in these days. Some of these themes are:

The Paschal Lamb – The image of Christ as the Lamb initially appears when Christ first approaches the Jordan: “*John saw Jesus coming toward him, and said, ‘Behold! The Lamb of God who takes away the sin of the world!’*” (Jn 1:29). This image, evoking both the scapegoat who symbolically takes away sin at Yom Kippur as well as the Passover lamb, reappears in John’s narrative of the passion. There it is Pilate who points to Christ and reveals His true identity: “*Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, ‘Behold your King!’*” (Jn 19:14).

John reinforces this image, placing the time of Christ’s condemnation and crucifixion at the same hour in which the paschal lambs would be sacrificed. Many events in this Gospel are described in the context of the Jewish liturgical cycle.

Water and Life in the Spirit – This theme also appears near the beginning of John. In Jn 3 Jesus astonishes Nicodemus with this assertion, “*Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God*” (v. 5). The Churches in both East and West understand baptism as this new birth, required for entry into the Church.

The connection between water and spiritual life is also mentioned during the Lord’s encounter with the Samaritan woman: “*... the water that I shall give him will become in him a fountain of water springing up into everlasting life*” (Jn 4:14). The water here does not simply admit a person into the Christian community but into eternal life.

Finally, this living water is identified with the Holy Spirit Himself: The Lord said, “If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” *But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified*” (Jn 7:37-39). Jesus’ glorification – His death and resurrection – would be the occasion for the sending of the Spirit, the focus of our Pentecost feast.

The Resurrection and the Life – The event of Christ’s resurrection is found in all four Gospels. John, however, emphasizes Christ as our life and resurrection with the story of Lazarus whom Christ raised before entering Jerusalem (Jn 11). In that passage Christ is depicted as telling Lazarus’ sister, Martha, “*I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die*” (v. 25). The defeat of death comes through faith in Christ. The New Creation – Unlike the other canonical Gospels, John begins at the very beginning, with the creation. The first words of Jn 1:1 are the same as the first words in Gen 1:1, reinforcing the apostle’s teaching that “*All things were made through Him, and without Him nothing was made that was made*” (v. 3).

In his book *The Holy Gospel, a Byzantine Perspective* Fr. John Custer suggests that John also subtly implies that all things are recreated in Christ. John frequently specifies when certain events took place (next day, after two days..., etc.) This is especially evident at the beginning of Jesus’ ministry which is described in the format of seven days, again recalling the story of creation in Genesis. Thus in:

Day 1 - Jewish leaders question John the Baptist (Jn 1:19)

ing.” The woman said to him, “Sir, give me this water that I may not thirst, or come here to draw.” Jesus said to her, “Go, call your husband and come here.” The woman answered and said, “I have no husband.” Jesus said to her, “You have said well, I have no husband, for you have had five husbands, and the man you now have is not your husband. In this you have spoken truly.” The woman said to him, “Sir, I see you are a prophet. Our fathers worshipped on this mountain, but you say Jerusalem is the place where one ought to worship.” Jesus said to her, “Woman believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and in truth. For the Father also seeks such to worship him. God is spirit, and those who worship him must worship in spirit and in truth.” The woman said to him, “I know that the Messiah is coming (who is called Christ), and when he comes, he will tell us all things.” Jesus said to her, “I who speak with you am he.” And at this point his disciples came; and they wondered that he was speaking with a woman. Yet no one said, “What do you seek?” or “Why do you speak with her?” The woman therefore left her water-jar and went away into the town, and said to the people, “Come and see a man who has told me all I have ever done. Can he be the Christ?” They went out from the town and came to meet him. Meanwhile, his disciples begged him, saying, “Rabbi, eat.” But he said to them, “I have food to eat of which you do not know.” The disciples therefore said to one another, “Has someone brought him something to eat?” Jesus said to them, “My food is to do the will of the one who sent me, to accomplish his work. Do you not say, ‘There are yet four months, and then comes the harvest’? Well, I say to you, lift up your eyes and behold that the fields are already white for the harvest. And the one who reaps receives a wage, and gathers fruit unto life everlasting, so that the sower and the reaper may rejoice together. For herein is the proverb true, ‘One sows, another reaps.’ I have sent you to reap that on which you have not labored. Others have labored, and you have entered into their labors.” Now many of the Samaritans of that town believed in him because of the word of the woman who bore witness, “He told me all I have ever done.” When, therefore, the Samaritans had come to him, they begged him to stay there; and he stayed two days. And far more believed because of his word. And they said to the woman, “We no longer believe because of what you have said, for we have heard for ourselves and we know this is in truth the Savior of the world,” the Christ.

HIRMOS: Pascha

KINONKON:

COMMUNION HYMN:

POST-COMMUNION HYMN:

Liturgy Book p. 182

Liturgy Book p. 83

Liturgy Book p. 186

Liturgy Book p. 180 / Liturgy Book p. 90

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN MAY

Saturday Evening, May 06

Wedding 2:00 p. m.

NO EVENING SERVICES

Sunday Morning, May 07

Samaritan Woman Sunday

Divine Liturgy: 10:00 a.m.

Saturday Evening, May 13

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, May 14

Man Born Blind Sunday

DIVINE LITURGY INTENTIONS

6 May: ✱Michael Williams
from M/M James Hanisch

7 May: Andrew Williams✱
from M/M James Hanisch

13 May: Joshua Williams✱
from M/M James Hanisch

14 May: Mr. & Mrs. Anthony Bezouska
from M/M James Hanisch

2023 FOOD FESTIVAL INFORMATION

Friday, August 11
& Saturday August 12 2023:

4:00 – 9:00 p.m.

Sunday, August 13, 2023: 1:00 – 7:00 p.m.

MID ~ PENTECOST: SHINING WITH THE LIGHT OF BOTH FEASTS

ON MOST FEASTS of our Church year we display an icon which depicts the event commemorated and explains its theological meaning. This is not the case on the Feast of Mid-Pentecost which is observed this week. To be sure, the icon shows Christ preaching in the Temple but that does not give us a hint of the depths of meaning contained in this feast.

This feast is observed on the 25th day of our 50 day Paschal season: the actual mid-point of this observance. It serves to turn our minds towards the climax of these fifty days, the outpouring of the Holy Spirit at Pentecost. As the highpoint of the Lord's presence in our midst was His death and resurrection, its climax was the event which brought us to share in His resurrection life: the coming of the Spirit upon mankind in the Church. In the words attributed to St Athanasius, "God became man so that we might receive the Holy Spirit."

The Source of Living Water

In Jn 7:14-30, read at the Liturgy on this feast, we hear how Jesus taught in the temple *"about the middle of the feast"* of Tabernacles (v. 14) and confronted the Jewish leaders who challenged Him. This event may have prompted the choice of this day to celebrate His teachings. The heart of His teaching on this occasion, however, would only come as the feast was concluding: *"On the last day, that great day of the feast, Jesus stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.' But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified"* (Jn 7:37-39).

In this passage Christ proclaims – and on this feast we celebrate – several connected aspects of the divine plan for our salvation:

- *"Rivers of living water"* are meant to flow from the hearts of those who believe in Christ.
- This would happen when believers receive the Spirit.
- This would only take place when Jesus was "glorified."

In the theology of St John's Gospel the idea of "exaltation" or "glorification" is used to describe Christ's death and resurrection. This is drawn from Christ's words at Bethany predicting His passion: *"The hour is come, that the Son of Man should be glorified"* (Jn 12:23). What would appear to be His humiliation would actually be His glorification. This truth is proclaimed in our icons of the crucifixion where the charge against Christ dictated by Pilate ("King of the Jews") is replaced by the proclamation "The King of Glory."

The image of "living [that is, running] water" used to describe the power of the Holy Spirit and the Lord as its source is drawn from the prophecy of Jeremiah: *"O LORD, the hope of Israel, all who forsake You shall be put to shame...because they have forsaken the LORD, the fountain of living waters"* (Jer 17:13). This image was still powerful in the minds of early Christians who preferred that baptism be given in running ("living") water.

Christ is proclaimed as the Source of this living water in the troparion of the feast: "At the middle point of this festive season give my thirsty soul to drink of the waters of true worship, for You called out to all men, 'Whoever is thirsty, let him come to Me and drink.' O Christ God, Fountain of life, glory to You!"

Christ as the Source of living water is a central theme in the Gospel of John which we read on three Sundays in the Paschal season. Christ heals the paralyzed man at the Pool of Bethesda (see Jn 5:1-15). He heals the blind man at the pool of Siloam (see Jn 9:1-38). He tells the Samaritan woman, *"whoever drinks of the water that I shall give him shall never thirst; but the*

water that I shall give him shall be in him a well of water springing up into everlasting life" (Jn 4:14). All these passages, as well as the reading on Mid-Pentecost, would have been particularly meaningful to those newly baptized in living water at Pascha.

Conduits of the Spirit

Christ's words, *"He who believes in Me... out of his heart will flow rivers of living water"* (Jn 7:38) point to another important element in His teaching. Believers are not meant to receive the Holy Spirit as if they were closed vessels. Rather they are meant to be channels by which the grace of the Spirit touches others. Thus when St Seraphim of Sarov showed Nicholas Motovilov what happens when a person acquires the Holy Spirit, he insisted, "This is not given to you alone but through you it is for the whole world!" If a believer has truly received the Holy Spirit, others are affected. As St Seraphim phrased it, "Acquire the Spirit of peace and thousands around you will be saved."

Icon of the Feast

The icon of this feast shown here depicts the Gospel scene of the adult Christ teaching in the temple during the Jewish festival. Often, however, the icon venerated on Mid-Pentecost depicts the twelve year old Jesus *"in the midst of the teachers, both listening to them and asking them questions"* (Lk 2:46), indicating that at all times and in every way Christ is the Source of wisdom, the Illuminator of our souls.

Development of This Feast

We have no documented witness to the origins of this feast, but it was widely known by the fifth century. The Bishop of Ravenna, Peter Chrysologus (c. 380-c. 450), called it a divine festival from the tradition of the apostolic fathers. It existed in the time of St. John Chrysostom and its observance can be documented in sixth century Antioch and seventh century Jerusalem. Hymns for this feast were written by Ss Elias, Patriarch of Jerusalem from 494 to 513, Anatolius, Patriarch of Constantinople (449-458), Andrew of Crete (seventh century) John of Damascus (eighth century) and Theophan the Confessor (ninth century).

Today this feast is only observed in Byzantine Churches, but this was not always so. Peter Chrysologus, quoted above, was a Western bishop and the feast was observed in the Ambrosian rite and other Western usages.

In some Churches the Lesser Blessing of Waters is conducted on this feast, preferably at a river or stream ("living water") and the fields and gardens are then blessed as well.

St. Theophan the Recluse on This Feast

"On Mid-Pentecost we hear the call of the Lord: 'Whosoever is thirsty, let him come to Me and drink' (John 7:37). If this is so, then let us all run to Him. Whatever you thirst for – so long as it is not contrary to the spirit of the Lord – you will find relief in Him. If you thirst for knowledge, run to the Lord, for He is the one and only Light, enlightening every man. If you thirst for cleansing from sin and quenching of the flames of your conscience, run to the Lord, for He tore asunder the handwriting of our sins upon the Cross. If you thirst for peace in your heart, run to the Lord, for He is the treasury of all good, whose abundance will teach you to forget all deprivations and despise all earthly good, so as to be filled with Him alone. If you need strength, He is almighty. If you need glory, His glory surpasses the world. If you desire freedom, He gives true freedom. He will resolve all of our doubts, loose the bonds of our passions, dispel all our troubles and difficulties, will enable us to overcome all obstacles, temptations and intrigues of the enemy, and will make smooth the path of our spiritual life. Let us all run to the Lord!"